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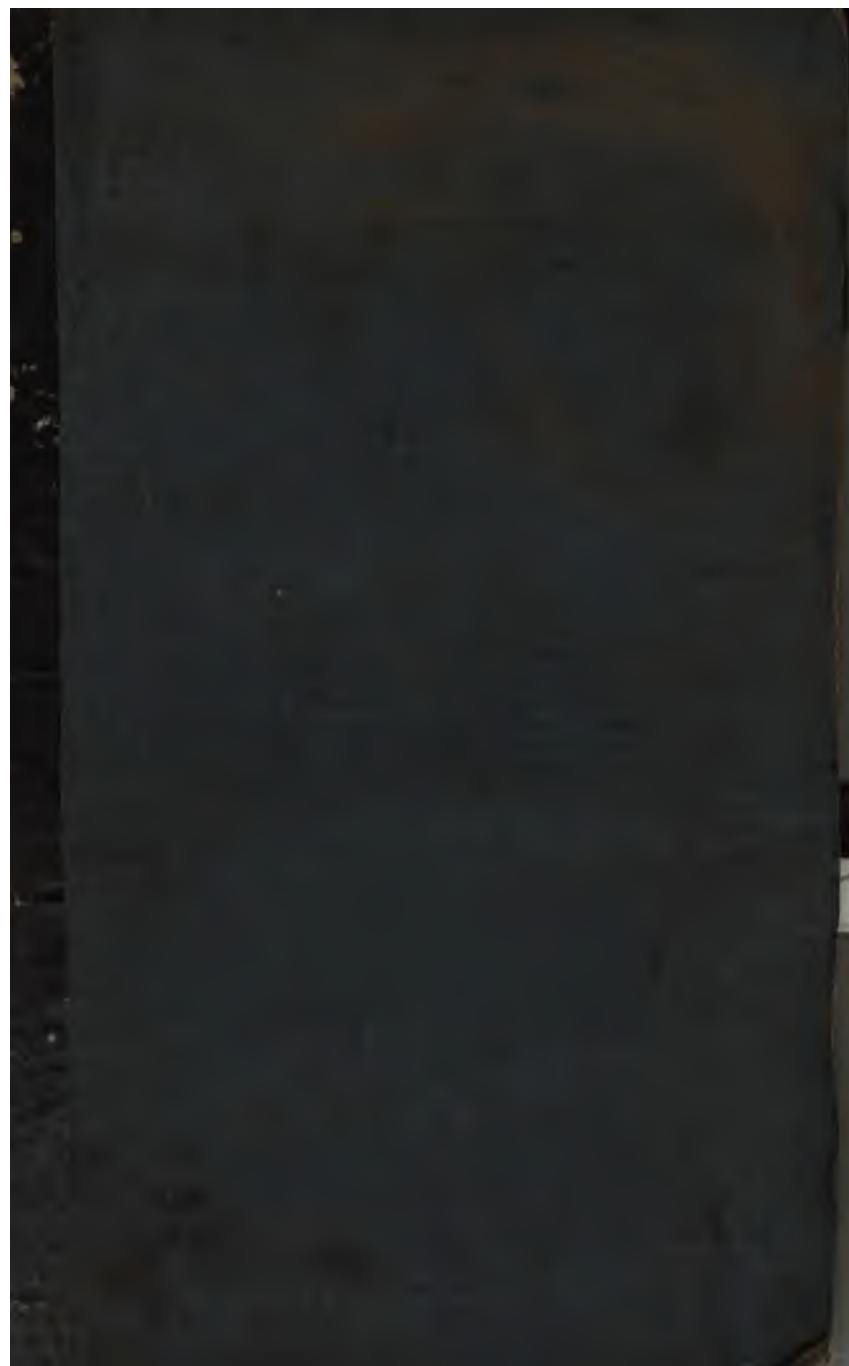
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Fato Quam Voto

Edw. J. G. G.

T H E
DEATH OF CAIN,

IN FIVE BOOKS;

AFTER THE MANNER OF

THE DEATH OF ABEL.

BY A LADY.



—TO WING THE IMAGINATION TO REALMS

OF LIGHT.

MILTON.

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ADVERTISEMENT.

AS many persons of erudition and sound moral parts, have regretted the unfinished state of that much admired work of Mr. Gessner's, the Death of Abel, having, as they conceived, only given the first part of the tragedy--for the innocents that are recorded as the slain of dramatic poets, may sensibly affect us and excite our pity, but the punishment of the guilty authors of their respective catastrophies afford us more solid pleasure and secret satisfaction, at the same time work in a forcible

iv A D V E R T I S E M E N T.

manner on our intellects, by adding the benefits of demonstrative precepts from absolute facts, which have been illustrated by examples.

Therefore, under the consideration of the unfinished state of Mr. Geffner's Epic Poem, I have ventured to launch forth into the field of the sacred records; and shall endeavour, by the following narration, to complete the structure of the illustrious foreigner.

P R E F A C E.

P R E F A C E.

THE attempt to follow the celebrated author of the Death of Abel, in the footsteps of his enchanting muse, may be deemed an unpardonable arrogance in a woman ; yet, should she fail in the attempt, she accounts her labour not lost, if any of her tints resemble the beauties of the original, or first part of the fall of man, namely, the Celebration of Abel's Death ; for to the second part of the tragic tale is this narrative in heroics dedicated, and in all its parts is fashioned to the modulation of the
much

much admired symmetry of the plaintive Swift projector *, whose harmonious numbers agreeably entertain and smoothly strike the ear with a pleasing simphony, without confining the voice to artificial halts, and unnecessary stops, as most of our modern versifiers teem with when they ascend to the lofty battlements and high-sounding towers of the immortal Milton, whereby we oft perceive many to tumble down amongst the ruins of the slain bombastic poetasters!---Such dangers are avoided in the following Epic Prosaic Poem ; for without limiting to mea-

* Mr. Gessner was a native of Zurich in Switzerland.

fured

fured numbers, the stile stands corrected with the orthography, as well as the grammatical transposition of tropes and figures, so as to raise the ideas to the sublimity of the exalted subject by a song of poetic prose; which, to admirers of the beauties of our language, must of all modes be the most agreeable, as softness and tender scenes of deep and affecting parts are preserved, and neither the chastity of the ear or the imagination are offended.

If the following work should be censured by the giddy, malignant, or prejudiced, the author shall find herself

herself in no wise affected by disquiet through their aspersions.

But should the discerning few and liberal-minded judicious readers afford her a single word of commendation in the celebrity of her second part of the fall of man, then are her wishes crowned with success, and her sole aim accomplished.

THE

THE
DEATH OF CAIN.

BOOK I.

“**R**ISE, towering muse, on eagles’
wings sublime!” be thine the
task to celebrate him who in his fury
sacrificed his brother—and mingled his
blood with the dust of the earth;—
the first born of men—the gift of the
Supreme—the mark’d of God—the de-
luded of the malignant enemy of our
race—even Cain!—’tis him my en-
thusiastic muse would sing, and for
B which

which purpose I her invoke.—Let the divine transport, ye celestial powers, be shed on him who in poetic numbers penetrates the region of possibilities, to cull those flowers that in marvellous sort captivate the understanding—or in sublime beauty should enchant the coyness of reason. Be Wisdom the guide to assort those grand materials of the structure—that by judicious arrangement may construct the whole in harmonious agréments. Let the winged imagination take its flight and explore the heights of Heaven—or the depths of Hell—yet Prudence shall direct her steps.—Be present, O thou celestial director! let nothing receive a lasting impression without thy approbation—'tis thee, benign virtue, I ask to aid my plan—'tis thy sentiments only that can win
upon

upon the heart of understanding; 'tis to thee the wise will only yield;—thy guidance is security, and thy approbation the will of the Most High. Fain would I call the beautiful symmetry of unclad Truth—were it not partly beyond the system of my plan—for mists and darkness lie enfolded on my theme—which probability and elevation of ideas can only present to view. I only consecrate to an universal admitted fall of the first born of men, the occasion of my deeply melancholy song:—sacred Religion, with her pure rites, I must omit—and only offer in her stead the innocence of Adoration, that celestial heart that in our sublunary world is but known by name;—'twas she that gave the precepts to fair Religion, who was long unknown after the period of

my theme. O may the sublimity of my topic animate my lays to imitate the strains of the divine GESSNER,—whose conceptive scopes stand unrivalled as they measure unlimited! May the noble subject of restoring fallen man to the mercies of his Creator, find a refuge amongst men!

'Twas now the solemn hour of night, when chimerical operations work upon the fancies of mortal men, delusively to entrap the guarding senses; the midnight cock had thrice essayed to wind his shrill pipe, But as oft wanted the sonorous sound of uttering voice; the melancholy bird of dark retreat, the owl, had with an affrighted screech returned to her haunt; the wolves, tigers, lions, and all the fierce inhabitants of
the

the forest, were prowling through the gloomy shades of wooded copse to find provision amongst the phytivorous or insectivorous brood of sleeping creatures; in this dismal hour of awful darkness, the devouring animals shrunk into their retreats; the pale lamp of the moon seem'd to be suddenly extinguished; the murmuring brooks forgot their sounding falls, and in silence trickled through their furried paths:—all nature seem'd now enwrapt in solemn silence—not a breeze disturbed the leafy arbours of the groves—and deep Melancholy only had domain at this sad hour of sadness;—the twinkling of the nocturnal star was now so faint as only to give direction towards the east—when Cain, and his faithful spouse, accompanied by their little ones, journey'd

ney'd, " through the desert regions,
" where had never been imprinted the
" foot of man."—

Behold the fugitives of Sin—the votaries of oppressing sorrow!—directed only by the glimmering of a star—a faint resemblance of light. The most wretched of beings deliberately following the footsteps of his affectionate wife and tender offspring; whilst they escaped the hooks of thorny furze, the son of Guilt and Shame, with frightful hauntings of terror, horror, and wild dismay, was torn of every extending branch of thorny substance, so that with a smarting generally diffus'd o'er his wretched person, he felt exquisite pain. Anon the vivid flash of forked lightnings blaz'd along the horizon; the
loud

loud and awful clap of deafening thunder roll'd o'er their heads; the darken'd skies seem'd to ope in twain to emit a sulphurous and loathsome stench!—but hear, you sons of men, the division made between the innocent and the guilty; 'twas Cain alone that saw the dreadful face of the heavens, or heard the horrible crash!—to Mahala, Eliel, and Josiah, (the wife, and children of the despairing and forlorn fratricide,) the moon seem'd only under clouds, and no other interruption seem'd to be given to their journeying onward.

Hail innocence! thou spotless garment of celestial purity;—'tis from thee alone we reap the fruits of solace in the approvings of a serene conscience;—for of all the ruffings of a wearied spirit.

rit under the frowns of an evil world,
none can disturb the peace and tranquil
state of the interior, or spiritual part of
man, unless guilt has occupied the seat
of innocence.

To Cain, whose mind was as Etna's
incindere'd gulph, fill'd with dreadful
furnaces of floating lava, every idea
was of chaotic irregularity—frightful
inundations and horrible cataracts flood-
ed in upon his imagination;—and in
a hoarse lamentable voice he cried—
whither am I straying?—alas! to fly
from the presence of a just offended
God—and from woeful and afflicted pa-
rents, is but a light of that deceit which
implanted the odious passion of envy in
my breast, and has wrought all this
never-dying sorrow within my soul!—
burst

burst your horrible ethereal exhalations, you rolling globes of fire, and let your instantaneous crush sink me into annihilation;—for surely the Eternal has loaded me beyond the burden of a fallen creature! Am I the first who transgress'd thy laws? Surely I'm not. Yet behold those on whom thy sentence is pass'd—alive—calm, and under the influence of pleasure, until my curs'd fall brought untasted bitterness into their cup!—oh can the rebel legions who've forfeited the joys of eternal bliss, share a keener hell than that within my breast?—No—they cannot! I am curs'd of God—abhorr'd by angels—and hated of men! my breast the seat of gnawing remorse and never-dying pangs of a miserably tormented conscience.—I'd fly, but what avails my

flight? can I fly from a wounded spirit?
—I'm confident I cannot. Oh wretched man that I am—who shall deliver me from this body of guilt? On so saying he threw himself into a close thicket of prickly brambles—the noise whereof gave occasion to Mahala to turn her eyes around, and missing her husband, scream'd aloud, and laying down her infant care—ran back several paces beyond the tuft wherein the wretched son of Misery was envelop'd. For some minutes the frantic wife of Cain sought her husband; and in a voice of lamentation exclaim'd—alas! my beloved partner, whither art thou fled—I pray thee consider thy afflicted wife who hath left a retreat of safety and certain refuge, to share thy hardships in exploring regions of unknown usage?
—her

—her wandering steps directed her to the spot where her mangled husband lay, who in sad sighs, and groans of anguish, gave her notice of his excruciating pain of body as well as of mind. With eager steps and trembling hands she drew forth the wretched man of sorrows. O my dearest spouse, she cried—how could'st thou thus torment thyself and me!—my love—my life—my distress is beyond all words! yet could'st thou love me—nay, if thou hat'st me not, I am content.—O Cain! my belov'd partner, why should'st thou thus provoke the wrath of heaven to crush us beneath its lofty arch? thou art well vers'd in the science of wisdom, should thy inclinations bend to her direction:—ah my husband! haste from hence to yonder flow'ry turf whereon I
set

set my two younger female infants—the elder of our care are gone perhaps beyond the limits of our search—alas! my dear, my heart doth shrink beyond its usual motion of terrific dread—methinks I hear the voice of my youngest infant's cries within my ear. Oh! my husband, how pallid are thy cheeks thro' the loss of blood!—thy footsteps seem filled with purple liquid: alas! I feel thy weight more ponderous than a lively pulsation requires—what means thy short sighs of catching the vital air? O just heavens!—my husband!—he dies! good God!—dead!—oh!—

The wretched first-born of men now lifeless fell upon the earth, nor could all the strength of Mahala break his fall.

The

The wife of Cain, in sad dismay, now
swoon'd away upon the body of her
spouse;—nor did either awake until the
messenger of the Eternal Power touch'd
them with his celestial wand;—arise,
said he—thou daughter of dust! I ac-
cost thee first; be it thy care to sooth
the malign stubbornness of thy husband
—be a guard to watch o'er his errors
—be ready in reproof—but withal be
temperate and mild—thy troubles are
not a few—thy days will be many ne-
vertheless—be satisfied—resignation to
the will of heaven is of thee particu-
larly required;—strange will be the
occurrences of thy time—but a period
remote will give thee consolation, and
an ample reward for all thy pains.

To thee, O man of pollution, the
dread

dread sovereign of the universe reserves a portion which I am not commissioned at this period to reveal—but so far I will direct thee, that from thy partner shalt thou receive instructions for thy government. Thy days will not be numerous—nor thy time in an earthly pilgrimage abounding with peace, joy, or happiness: thou art a murderer upon the face of the earth, and as such an one shalt thou be punished. Thy cares shall be many; thy expectations shall be baulk'd; grief shall not depart from thy brow; and in sorrow shalt thou eat thy bread; and the most acute bitterness shall be mingled with thy drink;—guard off thine enemy; thy visions of sleep shall direct thee by wise interpretation and careful application. Thou art chased out from the society of
men,

men, and from the presence of the Almighty—yet know, O thou son of dust and ashes! that in the Omnipotent is thy strength, and in him alone thou liv'st, mov'st, and hast thy being.—Be exact in the ways of justice, for from the omnipresence of God nothing can be hid; nor can the most remote of thy cogitations be concealed from his omniscient view of thine heart. No more am I permitted to disclose, as to thy spiritual government; and only add, that this thy course of direction takes thee to the barren wastes of Nod, on the east of Eden, the paradise from which thy disobedient parents fell; but to thee, O man, it is not permitted to repine for their transgression, for hadst thou been placed in their stead, thy breach of the divine ordinance would
not

not have been left. Arise—pursue thy journey; sorrows are upon thine eyelids; the baleful exhalations of the atmosphere are no longer terrific—behold the day breaking forth from the eastern horizon—rise up and join thy wife—Mahala receives those consolations which the all-merciful Creator permits her to impart to thee, who to ages of unborn myriads shalt be a bye word of odium.

So spake the angel of God—and ere he expanded his azure wings, gave Mahala a tender look, in which he announce'd peace, consolation, amity, and affection:—a serene smile sat on his lips and cheeks, and the sweetness of his eyes spoke sympathizing complacency;

cency; and disappeared under a cloud of celestial radiancy,

Cain was by the messenger of heaven melted into tears; his heart received impressions he had not known before; and in inarticulate sighs embraced the forrowing partner of his woes. His unusual tenderness and melting softness charm'd the susceptible soul of the gentle Mahala, so that in raptures of pleasure she received his kind embrace. Renewals of love's endearments were exchanged, and for a time they forgot their cares and numerous troubles.

Now the rosy tints of Aurora were visible on the extensive lap of Nature, and the purple cloud-capt mountains appear'd in gorgeous apparel as heralds
of

of the glorious ascending luminary of day, who was almost above the horizon, beyond the lofty towers of aspiring cedars which intersected the eastern view; but Sol's golden mantle had ting'd with radiant spangles of illumination the higher pines, ere Mahala disengaged the encircling of her snowy arms around her husband's neck—nor was Cain remiss in forming a periphery of his hands about the slender waist of his affectionate spouse, when recollection awak'd their slumbering faculties and gave care their charge, who anon roused the tender mother of the infant children who were without her maternal direction or assistance.

My best lov'd, cry'd Mahala, 'tis
time we should succour our dear off-
spring,

spring, who must be impatient of our stay and long delay; for ere I saw the celestial herald, mine eyes beheld our children on yon eastern mount; when after some hours reckoning I heard the younger's voice in plaintive tones, which bring to my memory various suggestions of their safety, as I can't perceive them now, although the face of day is clear and luminous—Let us depart hence, my cheering conductor; thy footsteps shall be my guide to follow; and indeed my heart is under such a palpitation of disorder as to be ominous of ensuing grief: words are wanting to convey my ideas, for I feel more than I can express.

Well, if 'tis the will of the Most High, that our afflictions shall increase—
let,s

let's not repine at his high command—
for know, O Cain! that a sparrow of
the cottage eave cannot fulfil her anxi-
ous cares in supplying her callow brood,
without the permission of the great cre-
ator of the world.

This is a truth I firmly believe, for
our dear lost brother, Abel, had the
precept from a guardian angel of his
soul's repose, who oft times revealed
unto him the wonderful works and
careful ways of the God of Providence;
therefore the innocent are sure of pro-
tection from surrounding foes, unless the
divine plan requires their dissolution.

Mahala ceased to speak, and on look-
ing stedfast at her spouse, she saw his
brow clouded with deadly sorrow, as in-
ward

ward workings of the mind—she therefore with anxious haste entwined her arms around his neck, and thus she spoke ;

Alas ! my husband, what means the lowering that so heavily clouds thy aspect—say, whence arises thy disorder—anguish is painted in thy looks—pray reveal unto thy languishing wife, the cause of thy bitterness of soul?—

The depressed man in sad discomfiture spurn'd away the tender partner of his bosom, and with frantic looks thus replied,——

Know'st thou not that I slew this soft favourite of God and man, merely because he insulted my low estate, and claim'd a prerogative to dictate precepts
that

that were to form my manners into certain examples?—I say; thou know’st that for this cause I acted the murd’rous deed!—alas! what do I say—the imp is gone—oh! what a wretch am I!—can’st thou forgive my disordered sensation?—for he who formerly rais’d envy and ranc’rous spite within my breast, this instant whisper’d with a horrid grin, that thou would’st upbraid me with our brother’s death—he’s just this moment left me—oh! I blush to name the horrid imaginations with which the fiend that moment impregnated my unfettled brain—’twas no less a crime than to add thy precious blood to the already blushing earth, as if thereby I should gain a serenity of mind!—O Mahala! pray to the great supreme to heal my putrid wounds, the
stench

stench whereof will I fear embue my days with agonizing woes that will lead me down to the everlasting pains of the fallen enemies of the Most High, the majesty of heaven.—O my dearest! what a deadly arrow assails my heart, the malignity whereof restrains my fluid liquids of circulation from their wonted course—assist my enfeebled strength—oh!—I sink into slumbering death!——

Mahala almost frantic with surprise, and nearly bereft of sensation, now rush'd forth to receive her fainting husband within her arms, and in sorrowful distillation of tears from her overflowing eyes and aching head, kiss'd the lips of the now apparent deceased partner of her love, whilst a torrent of the briny waters were sprinkled o'er his face; and

in exertions of her whole strength endeavour'd to raise his head that now had slipt from off her lap on the green mantle of the flow'ry herbage of the extensive copse.—when, as he thus gained the repose of the earth, an hidden thorn of a new dropt shoot of eltic wood entered the vein that surrounds the frontiers of the brow of human creatures, which caused a sudden flow of the precious liquid, and recall'd sensation—and again the pulse beat their secondary motions of revolving time, and instantly he raised his head,—when thus in awful plight the affrighted wife of Cain in terror cry'd aloud, O my husband! and with efforts thrice, but all abortive, endeavoured to staunch the flowing gore; she then rent slips from off her garments to bandage round the

I

wound,

the wound, but ere she accomplished what she had so oft endeavoured to effect, her patient lost such a quantity of the animal system of life, the invigorating warmth of human beings, that he sensibly felt a weakening coolness in his frame, and with difficulty arose from the earth whereon he had lain ; yet was so far recovered from the acuteness of pain that assailed his heart and lungs, that the loss he had recently sustained he saw was salutary to restore the serenity of peaceful health.

Ah! my belov'd, said Mahala, is the calmness of reason restored to thy soul? if so—then am I happy to congratulate you from thy narrow escape of sin and death; for upon thy fall to the earth, the wicked spirit which had assaulted

C. thing

thine ear, was in a whirlwind chas'd behind our backs through the thickest part of the wood by an angel in shining armour. O Cain, what a dreadful fight! I saw the fiend rush by in the mighty whirling of a disordered cloud of smog; dread, horror, and agonizing pain were painted on his brow; whilst the celestial agent hastened in a radiant cloud, with a burnished sabre, to confine the hideous spirit with a mighty chain.

O thou hallow'd fair, thine eyes are open to the secrets of the great Creator of the world!—O my dearest!—continued Cain—pardon my afflicted state—and ask it of the Most High—as I dare not look up to the throne of his righteousness—for when I attempt to open my lips in pious ejaculations, I find
them

them clos'd against a relaxation of the guilty paths I tread, and in no wise can I find an hour of solemn or determinate resolves, so numerous are the hovering spirits of Apolyon's train. Say, my gracious and affectionate spouse, art thou satisfied, that from my distempered brain arose those evil words that recently were used?——

My belov'd husband, says the affable spouse of the miserable fratricide, let the memory, with words, for ever be forgotten. Thou art well regarded, O my dearest spouse! but must for the present avoid longer conference on those points that are held out, for thou know'st that our dear children are to be sought after, and our journey pursued ere we can decant on topics of repose—yet be assured

that in all my devotional invocations of the supreme power, my prayer to him, who can only heal thy malady, shall be with humility of spirit earnestly required, when in his own due season, thy wretched state may find another course, whereby a permanency of harmonious numbers will glow upon the serenity of thy cogitating mind;—let's hence: our command from the almighty's messenger forbids our sojourning more time than now we have taken, ere we arrive on the eastern plains of Nod; that will only be some few days in sultry fatigue, before we can gain the resting arbour of those uncultivated groves.

Thy words I duly shall regard, said Cain——I'm ready to attend thy search——yet my prophetic soul——(if any such

such I do possess) says our labour will be in vain.—

How so? says Mahala with eagerness;
—explain thy words!—

To search without finding our offspring—replied Cain.—

Mahala, without enquiring further,
follow'd her husband.—

Soon they arrived on the summit of the hill—in vain they sought their tender care within the valley of the circumjacent mount.—Thus they spent the day in fruitless toil, and with redoubled anxiety saw the fable curtain of night drawn along the eastern skies ere they desisted, so great were their
suffering

suffering feelings for their infant young
——for, now the dusky west put on the
thick mantle of darkness, and shrouded
all the hemisphere with a pitchy fleece.
——’Twas at this advanc’d hour, the
wretched first-born of men and women,
sat them down beneath the o’erspread-
ing of a lustrous palm.——They now were
only seated, when the pouring torrents
of crystaliz’d waters descended in co-
pious quantities of rain.——Anon the
horizon receiv’d a quick illumination
from the vivid flash of ethereal fire ——
The surrounding wood that was fully
stock’d with sturdy plants, in awful si-
lence receiv’d the liquid draughts, not
even resounding the voice of thanks
upon its leafy tongues.——Dismal howl-
ings presently were heard—the wild in-
habitants of the desert rang’d unto their
retir’d



retir'd grassy bed, and in ravenous sort
assail'd the unguarded pair, who held no
weapon of defence ;—the lion foremost,
with many voracious animals in the
rear, thus they them attack'd. Whilst
the petrify'd pair lay half dead with fear,
a sudden flash of a dreadful sulphurous
cloud of combustible fire struck the
beasts of prey with such extraordinary
fear, that with surprising speed they
hasted from their sight and vanish'd into
the woods.

The rising day gave direction to the
sojourners to pursue their route ; and so
in continuation spent seven more before
they entered the confines of Nod.

At length weary'd with fatigue, and
worn out with grief, the unhappy pair
arrived

arrived on the plains of the eastern land,
when they fat them down, and in a few
paces distant descried the mark given of
the promis'd land by the arch angel
Uriel. — Spent with heavy toils, their
wretched limbs in pain, they presently
clos'd their eyes in sleep of soundness.

END OF THE FIRST BOOK.

THE
DEATH OF CAIN.

BOOK II.

ALAS! what avails a foreign clime
to the gnawings of a self con-
demned wretch, whose conscience bears
the sting of the never-dying worm?

In vain doth the polluted wretch,
whose hands have been embued in inno-
cent blood, endeavour to fly from the
bickerings of guilt, remorse, and inward
horror!—the murderer's sleep is sickled

o'er with frightful spectres of dreadful aspects that prey upon his senses, making even his wakeful postures subject to startings of fear and pusillanimity!—hence the wildness of chimerical illusions drawn from sources of atrocity.—Fade ye evergreens—ye tow'ring cedars—ye blushing blossoms of scaly palm—be dry ye winding rills who sang the ditty of the dying sacrifice to sin—O ye birds and beasts who saw the sight, be for ever mute—thou earth who op'd thy mouth to receive a brother's blood, be for ever barren—hah! who comes here? so spoke the awaken'd fugitive from his terrific dream—when the fair partner of his woes, in pleasing slumbers was traversing imaginary regions of unparallel'd bliss—her sportive fancy, in pleasurable sort, held the illusive dream

as

as exquisite delight, and in transports of joy op'd her eyes; but to paint the contrast between ideal, and reality of scenes, requires the most attentive skill; for as the wanton fawn who sports in the adjacent thicket to her painful dam, meets with fearful surprize in a sudden skip within the wolf's retreat, so was Mahala's visionary joys instantly chang'd into embitter'd pangs of meagre distress, and agonizing doubts; with an eagerness of a fond wife, under the corrosive influence of rigid calamity, she raised her head, and on enquiring, her spouse gave a detail of his visionary disquiet of mind, in the following words:—

Be not distemper'd, my dearest beloved, and much esteem'd wife—my dreams were beyond the extremes in
nature,

nature, and presented scenes of the horrid kingdom of the infernal chief:—methought I was freed from the gross and cumb'rous body of clay which now cloaths my spirit—and for my horrid and detested crimes of murder and malignity of heart in my impenitent course of life, deliver'd over to the torments of the enemies of God, in which I was to partake a large proportion; for such was the eternal doom pronounc'd by the angel of death, when he delivered me to the implacable tormentors! O my dearest, how I rejoice to find it was but a dream!—to paint but a faint idea of the remembrance, that still remains upon the foliage of my imagination, would affright thy virtuous and unpolluted soul:—In fine, I saw the regions of eternal night, without


without any intermission, to consist of blackness, of burning and consuming clouds, that were closely enfolded in pitchy windings of living fire, yet so strange in its nature, as to emit no luminous spark; but in extreme heat surpass'd the pow'r of our fiery globe, which warms this earth from an unmeasurable distance—yes, my belov'd! the fire was of that penetrating keenness which from a liquid lava that flows along those dreadful confines, that every pore of my spiritual form received exquisite torments, which was attended by the insults, scoffs, mocks, and torturing cruelties of infernal spirits; amongst the croud there was none more active than Anamelech, that vile fiend who raised within my breast a desire of revenge against my dear and much lamented brother.

brother. This dæmon exulted in his conquest over the life of man—when the mighty host of deformed spirits of this place of misery and black despair, shouted with dreadful yellings their approvings of his deed—then I perceiv'd by the deadly blue flames which emitted from their mouths, that the surface of this extensive domain of Satan, had various caverns of liquid fire, which served as springs to supply the lake of sulphurous fire, whose stench was intolerable, and painful in the extreme to my senses—when also I beheld the wretched sons of iniquity, shackled with ponderous chains of living fire in various forms of loathsome animals—nor were any without the insignia of a monstrous serpent of poisoning breathings, as emblematical of Satan's artifice
to

to deceive the first created of human species—anon the whole assembly in agonizing remembrance of their celestial joys, curs'd each other—and then their own existence, and fearfully tore from off their hideous heads the bristly hair of living snakes in frantic despair, and acknowledg'd the supreme power to be only just and great in thus punishing their guilt, and continuing their eternal deaths! then again they severally relapsed into their rebellious apotacy; nor were any of them able to find a moment to repent, for the time of it was wrested for ever from them; and in hideous forms and in wild disorder they attack'd each other in furious fight with infernal weapons of frightful shapes;—again, when torn and mangled by each other, they wept in strains
of

of unutterable woe—the terror, grief, shame, torment, and conscious reflection of the inhabitants of those regions of eternal death, fail all description!—Nor is there a minute to alleviate their woes—for a routine of evils continually succeed each other; and to make their misery complete, the Paradise of God is clear to view, wherein eternal joys are dealt out in abundance to the blest inhabitants of that abode.—O Mahala! from the place of torment, even the gulph of eternal misery, the abyss of the damn'd, I beheld my angelic brother Abel; I saw him on the verge of a coral rock that jetted out from between the confines of celestial reservoirs of pure water, and ambrosial walks of shaded sweets which sent forth fragrant effluvias, as the beautiful and godlike inhabitants,

inhabitants, in words of musical accents
chaunted forth in the praise of him
who by his word created the numerous
worlds :—my feelings were then without
bounds in excessive motion—I felt, I
saw, I heard, and in my wild transports
of sorrow, sunk beneath my burden of
eternal wrath, when I was roused into
sensible feelings of pain, to add to my
torments of mind ; so that my misery
wanted nothing in the measure of its
completion !—But mark my converse
with that ever bless'd spirit, my dearest
and once affectionate brother,—as he
sate on the confines of Paradise—be
wise unto salvation, and make proper
use of this vision. On so saying he
waved his hand, in which I could per-
ceive he held a sceptre entwined with
myrtle and olive sprigs ; and then with
a sweetness




a sweetness of countenance peculiar to the celestial spirits, he bow'd in graceful attitude as tho' he'd still render me reverence and love!—on losing sight of this beautiful scene of heavenly joys, I suddenly awoke in the utmost degree of fear and terrific hauntings, and now have made known to you the sum of my visionary travail, wherein I've suffer'd so much in spirit, that I'm exhausted almost, and seem to bear in mind as tho' I actually underwent the singular occurrences of this awful visitation of spirit.

Here Cain ceased to speak, and Mahala, with a benignity of aspect that resembled the purity of celestial adoration, with a collected state of spirits, thus she spoke:—


Thy

Thy name, O Great Creator of all things, be for ever blessed!—to thee alone, O wise and gracious God of Mercy! are our thanks to be render'd—to thee are our praises and oblations to be offer'd, for thy grace and mercy in sparing us, thy sinful creatures.—O thou just and perfect being of infinite goodness! be pleased to accept of our unfeigned and humble thanks for all the favours thou in thy bounteous care art pleased to render unto such undeserving creatures.—May thy mysteries be rightly understood and faithfully interpreted by us in the sights of supernatural worlds, wherein we have beheld wonderful appearances.—It is our duty to offer thee the tribute of thanks and praise for our preservation from so many recent dangers, and crouding evils—
yes,



yes, O Mighty Mover of the Heavens!
'tis thine to accept, and hast promis'd to
our parents to receive, the humble ad-
dresses of their offspring; which name
we in reverential awe beg leave to
adopt; nor cast us off, O our Maker!
in this desolate and uncultivated land—
but grant unto us a remission of our sins,
and by thy providence protect us from
future causes of baleful guilt, so that
at the hour of dissolution the angel of
our ministry may present us spotless
before the footsteps of thy throne.—
Merciful father of all, we repose our
cares within thy ordering decrees of
human affairs, and only hope that by
an humiliating resignation to thy will,
to find the solacing rest that peace in
faith can fully supply.—Be gracious and
merciful, O God, to this sinful mortal
who

who has fallen within thy just displeasure—even my husband, who received me at thy command. Grant, O righteous father of beneficence! that by a perpetual sense of his crime, and a sincerity of heart to bewail his deeds, which are clouded with the transgression of thy high commandment, he may be enabled to wash away the stains of guilt which pollute his soul,—that we may in thy kingdom join our dear and much belov'd brother Abel, there to rest the unlimited ages of eternity's boundless expanse! if thy creatures have found favour in thy sight, by our visions of sleep, fulfil, O Almighty! a further assurance by future revelations—this may'st thou grant, O Lord God! if it be thy divine pleasure, and in thy own name, and for thy sake alone we humbly request it—for which,
and



and all mercies vouchsafed unto us, may our hearts for ever continue to be humbly thankful for thy name's sake, to whom be thanks, praise, and glory, now and for evermore. Amen.

Mahala here ended her invocation of the Deity, and arose from her knees.

Cain in a transport of delight with which his gloomy aspect was illumin'd (for the first time in his life) with a sincerity of heart, fell prostrate on the earth, and in a loud voice spoke as follows :—

O thou who rulest the unlimited expanse, and givest life and being to the unnumbered creatures of thy hand, and in thy view can'st behold the span of
time

time and the infinity of eternity, be merciful unto thy fallen creature—and compassionate his deep distress. O Almighty power! I am now convinced that under thy displeasure can none of thy immortal creatures enjoy a state of happiness, for such may I esteem the human race, as after this mortal tabernacle is put off, we shall live for ever in the state our deserts merit, as a reward of works done in our pilgrimage on earth. To thee, O father of our souls, shall we only cry, for 'tis thine to save and help—'tis thou alone canst pardon and deliver—and of thee, O gracious God, I crave pardon and forgiveness—nor let me in the multitude of words ask amiss—but mercifully incline thine ears to the supplication of my soul, and refresh it with thy grace,

and give it rest in a surety of hope, that my sins are pardoned, and my peace with thee is fully established; and further, replenish my soul with thy holy counsel, that I may not depart from thy statutes, nor inculcate vice thro' the crafts or deceits of evil that reigns in my flesh, or that the malignant spirits, who are the minions of the grand enemy of our nature, who so craftily deceived our parents in thy transcendent garden of delightful Paradise may suggest—but grant these my petitions, O righteous God, for thy name's sake. Amen!

Cain having closed his prayer to God, Mahala tenderly embraced him—and said,—now of a truth I know the divine influence hath been shed on thee,
for

for in my visions of sleep, the bright agent of the Most High reveal'd the secret of thy returning strength in the Deity;—nevertheless, be humble, patient, and fully resigned, under all the dispensations of thy Maker, for from those must the experience of thy faith under trial result, and by which shalt thou secure unto thyself that celestial joy which the presence of the dread Sovereign of the Universe can only give, when thou shalt with myriads of holy angels, adore in extatic transport, and with astonish'd fervor, in the realms of eternal light, where joys can have no end, even the city of the great and eternal Author of all that lives, moves, or has a being! —

For thou know'st 'tis from his word alone this great world, and all the sur-

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rounding

rounding orbs had their source ; for, at his command, chaotic matter divided itself into light and darkness ;—— cold and heat, yet wanted a further command to divide those parts again, wherefore, those subdivisions were at his command thus ordered, which they respectively obeyed—for, as yet, was nothing on the first day of creation, but light and heat above, and cold and darkness below.

The second day, or measure of God's commandments, commenced with the form of the firmament, and the reservoirs for the waters.

The third day, or measure of God's work, were the earth and seas formed, as also the rivers and lakes, and
likewise

likewise the herbs and fruits of the earth.

The fourth day, or space of God's work, were the sun and moon created, and not before; for the three preceding measures, which are accounted as days, were but periods for measuring of time by God's commandment; for, as yet were not the luminaries created; on the fourth day was the matter collected for their creation, when they were severally commanded to revolve in their orbits, and to render service unto man; whereby we are instructed into knowledge, that as God had not yet made the creatures that were put into subjection to man, nor neither had formed the mould of our father, in whom was formed matter for our mo-

ther Eve.—We were viewed in our generations as a multitude, and as creatures who should be frail in our nature; hence our fall was inevitably preordained, or otherwise a life of immortality in the flesh would have required no such gross nutriment as that which now sustains our nature, nor would our composition have been of perishable clay.

The fifth day was employed by our God in supplying the sea with fishes, and the air with fowls.

The sixth day were all other creatures that have life, at God's word created, in the early part of the morning.

But at noon, as the glorious luminary,



nary, the lamp of Heaven had ascended his highest point of the arch of his diurnal motion through the heavens, just at his greatest altitude, he was commanded to rest there, until the Lord God of Heaven had gathered an handful of the dry dust from under a sycamore-tree, and breathing upon it, and with his hands directed the form, the same was that production of whom we are descended, even Adam;—for, as soon as he received a being, the Lord saw the perfection of his work, and laid the new creature to sleep in the shade, and extracted the rib, out of which was our mother created?—wherefore do we lack understanding?—What need we further instruction than to search into the treasures of our God? for unto them that seek, shall wisdom

wisdom be given, and by them that search,
shall understanding be found.

The creatures of the earth, like unto us, possess the five senses of God's mighty power, inasmuch as they can taste, smell, hear, see, and are capable of the sensation of touching,—therefore, those were not our greatest perfections in this organized body of flesh, for as the angel in the vision of my dream, with empyreal extacy, gave the glory to the Most High, that we were created with two other senses as superior to all the rest, namely, understanding and speech; the first to direct our faculties and passions in the perception of ideas, or actively by judging of the propriety, which we denominate by the powers of willing or abstaining

abstaining to be reason, for herein do we surpass the brutal creation, who have no guide but nature, or animal propensities.

Again, the other sense of conveying our ideas by words, which our Maker has defined speech, is, in itself, a blessing of communication that the inferior world can in no wise partake of, and is, of all others, the greatest surety of an immortality of the spirit which the Lord breathed into us at our first formation, and is to follow in all our posterity:—But, my beloved, to end the particulars of this relation which was revealed to me in last night's sleep, the angel hath assured me that this is the seventh day wherein the Lord rested from his work of creation, and will reveal his
dread

dread commands in ages to come, that it is to be kept holy during all the then succeeding ages until the end of time, when we shall put on the eternal rest and peace of our God in the world of beatific visions, where unmeasured ages shall pass away unnumbered in sabbaths of praise, thanks, and worship of him who is the only source of glory, power, dominion, love, joy, and happiness.

Here Mahala, with a pious ejaculation, ended her discourse ; when the penitent son of Sin and Sorrow, thus exclaimed :

O thou blest'd of God, be ever happy, be ever wise—for thine is the revelations of the Highest to know ; let us,
therefore,

therefore, according to thy word, make the sabbath to commence—yes—let us set this day apart for ever—let us teach our progeny its sanctification:—but as the shower is now beginning to fall, this open spot affords not shelter; I can perceive yonder spreading palm to be a place of refuge from the storm's rage.

Cain and Mahala being retired to the shelter of the palm-tree, there communed with each other on spiritual matters, and spent the day in prayers to Almighty God, so far was compunction seated in the breast of the mourning fratricide; to bring about which, the affability and persuasive doctrine of truth and pure maxims of sincerity of heart, the wife of his bosom did not a little contribute. So far 'tis plain that

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noble animal, and subject him to fear and death ; so that the shepherd is with ease master of the forest king, who lately made the numerous wild inhabitants quake at his roar, is now no more a terror, but dies ignominiously without attacking even the simple sheep-dog who attends his master to worry the fatigued and panting animal. Just so was the hard and rugged brows of Cain overcome by the soft and gentle rebukes, admonitions, councils, and tenderness of his wife—for indeed his fierceness was overpowered by the sacred tenets infused into his troubled conceptive faculties by his innocent partner ; who, notwithstanding her little knowledge of the pangs of guilt, yet had words of spiritual truths so as to entangle him in a net of knowledge.

of


of that which was certain death to his carnal inclinations; for if he had not died in the flesh, he could not be quickened in the spirit—a maxim that can never be out of rule with all the tribe of innumerable transgressors, notwithstanding the vague pretence of specious sophistry.

In many instances was Cain convinced, and gave eager hearing to Mahala; but yet he could in no wise efface the terrific mark of God imprinted on his forehead—in vain he endeavoured to wash away the frightfulness of his physiognomy, but as oft found it was impracticable—for the stains of heinous crimes can in no wise be made clean, unless purged by long and continued habits of repenting sorrow and contrition

tion of heart ; therefore the casual repentant cannot remove so easily, as he would fondly indulge his imaginations, until the Deity views the heart as cleansed from pollution ; for a man's pretensions to be virtuous, good, or penitent, have no efficacy to importune his conscience to be silent in her severe lectures of reprehension. So it was yet with Cain ; he knew not the proof of his stability, for light and darkness alternately had guidance of his paths : nor could he ascertain his resolves for a single day, so new was the profession he had learned, and so precarious are the various paths that lead out of the road of spiritual life, to that of endless destruction ; for the enemy of our nature is more assiduous to gain over the reclaimed sinner, than he is to seduce
inno-


innocence : so great is his desire to plunge human beings into the curse of his everlasting doom of terror, horror, and torment, beside the unrepentant state of being an enemy to God!—How fearful is such a case, and how much to be dreaded is such a situation?

The land unto which Cain had arrived was pleasing to the sight, and had plenty of fruits and streams to water it; nor were materials wanting to build a hut; nor neither did the lonely pair decline industry—for a few days after their arrival, upon the gently rising plain which lay between two lofty mountains on the north and south, and a meandering brook of crystal waters that enclosed the eastern borders, and
then



then with a solemn voice of echoing murmurs ran down precipitately several steep and craggy rocks that were of pebbly greet, and therefore full of hollow sockets, wherein the flooded pearls of dashing waves threw out, with impetuous force, their copious stores, which, mixing with the tumbling sheets, made the cascade shower of pearly dews, adding beauty and grandeur to the works of nature, and, of course, sublimely great. The other point unto the west had woods of awful and stupendous height; whose copse and spruce were impenetrable; for unto Pifon, the great river of Eden, was this mighty forest planted by the hand of God.

'Twas here Cain, and his helpmate,
raised their hut, and first laid open the
soil



soil to receive the seeds of the earth ;
and in less than a year saw themselves
possessed of another son, to which Cain
gave the name of Enoch, and in his
name he called the new residence he
had now possessed ; and without further
occurrence saw a second year completed.

END OF THE SECOND BOOK.

THE

THE
DEATH OF CAIN.

BOOK III.

HAPPY are those who early seek
the altar of devotion, whereby
they ensure unto themselves the favour
and guidance of the Most High; for
unto those that are thus endow'd with
true wisdom, will the great and glorious
works of the omnipotent power be re-
veal'd; and he shall thereby flourish in
the land as a willow tree adjacent to the
stream; his words shall cloath him with
true

true regard from angels and men, and in the end of his days shall he rejoice in the arm of the Almighty, for in him is his strength and his refuge; nor shall he be forsaken in the hour of dissolution, for his hope is on high, and lives beyond the dark mansions of the grave; and in faith of such assurance and true belief, he lays him down in peace, and smiles at the slumber of death; for he hath lived in charity, and dies in such love, so that he cannot feel the sting of death; nor is the grave a victor over him, for he soweth in corruption with a certainty to reap incorruptible fruit on that day when the world shall be judged in righteousness; for he is sure his reward will not be withheld, and in him whom he trusts cannot be shaken; for his kingdom is without measure in its duration, as is
his

his mercy in plenitude to those who earnestly seek it, and is found of all those that search for it.

As the hart is refreshed by the cooling reservoir in the shaded banks of the flow-moving level of a deep cut rill, whose source is little more than continued drops, yet by passage through the plain, fills the hollows up to its level; when she retires from the sun-burnt cliff to evade the darting rays of mid-day sun, or the hard breathing toil of fleeing from the relentless hunter's eager chase, when the flood alone can save her from instantaneous death, and gives the wearied animal new vigour to elude the dangers that portend, so were the joys of Cain and his spouse, when from the hand of Heaven a female was added

added to their family. Herein, said Cain, shall my name be perpetuated; for until this time did I doubt the goodness of Heaven, and held suspicions that my name would be blotted out from amongst those who should replenish and multiply the sons of men.

Mahala was far exceeding her husband in devout praises unto the Lord, and in her enraptured extacy fainted away into an heavy swoon.

The unexpected sight allay'd the exulting joys of Cain, and instantly he sunk into extreme sadness:—Alas! he cried, am I such an unfortunate wretch as to be the sport of time, and the partaker of the bitterness of many deaths! —O whence had I this torment! I have
been

been from my early days, until now, a mourner, and a man of sorrows. In vain do I seek repose, for sin and death are constantly at my door; my deserts are such I shall not be freed from continual tribulations, for in error is my understanding bewildered, and from evil I cannot separate the imaginations of my heart. O wretched man, thy blessing seems to forerun thy curse!—Hah! is she still alive?—Heavens!—Hoa! my dear Mahala!

He then embraced her in his arms, and administered a spicy fruit, whose aromatic effluvia soon restor'd the signs to animated strength, and gave Cain a second joy.

Ah! my dear, said Mahala, wherefore dost thou repine?—Although deprived

prived of strength in offices of external sensation, yet I distinctly heard your words, which were not besitting thy situation, nor as a finite being of transitory existence in this life; for thou know'st well that the decrees of Heaven are just and faithful, and therefore upon what pretext are thy complaints?

Thy sorrows for my seeming dissolution were unbecoming, for thou didst not seek a remedy, or try an experiment to save a fleeting breath, but vended thy dislike to the will of the Most High.

Cain, unable to answer her charge, in sad silence groan'd without a reply. Again she resumed her admonition; when he in fullen silence withdrew,
leaving

leaving his son and new-born daughter to Mahala's feeble care.

No sooner was Cain from the presence of his wife, whom he conceived to be in error, than he strayed into the unknown paths of the extensive forest, which bounded his meadow'd plain—and in a deep vaulted furrow took his way onward, not knowing whither, nor considering to what end; or upon what pretence, he strayed through the dismal haunt.

Life in the highest arch-angel, and in the lowest reptile, is one and the same in its original essence and source, which is God; and it is the difference in the subject, or recipient, that alone varies the form of it. Man has a three-fold

fold capacity, or recipiency, one above another, which no other creature has, and therefore is receptive of the spiritual and rational, as well as of the animal life. The exercise and improvement of the faculties open the two former; but where they continue shut, he is no better than a sensual animal (as is to be seen in too many, not only among savages but nominal Christians) though the root of his nature being in the eternal world, thence he must be of immortal continuance in existence, whether of good or evil society.

They who attain no higher than the rational life in this world, may be great scholars, and able to speculate highly, to reason deeply, and talk profoundly on dark or abstruse subjects; but if they
advance

advance not to some sense of spiritual things, or to a conscientious discharge of religious duties according to the light he receives from above, they can't reach to the spiritual life here, and it is to be feared will remain so through the unmeasurable space of all eternity; for no new principle remains to be opened to the soul in the other life; for according to the word of truth, as man falls, (i. e. as he dies) so is he to remain during the boundless existence of eternal life—therefore here only is that great work to be performed; for according to our actions does it appear to our own view, (our consciences) whether we are in the direct road to Heaven or Hell.

Agreeable to this thesis, and like to a man in a state of intoxication, who,

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during his ebriety, considers not whether he is bound, nor does he fear the gulph or cataract to which he is warily advancing, until some considerable slip, or accidental fall, restores to him his absorbed senses, which were until then incapable of direction, he rouses from his lethargic state of sensation, and looking around; with surprize, beholds his danger; so were the faculties of Cain benumbed with gross ideas of supposed wrongs proceeding from his loving spouse, who loved him as her better half, yet he, by erroneous measure, saw her in another light, therefore judged her severe and harsh. Anon the rising bows of tufted bay-trees, with a loud rustling of the leaves, disclosed the combat of a terrific view. A tigress robbed of her young by the lion's voracious

cious appetite, had, in the fact, convinced herself the potent chief of the quadruped race was guilty of the murderous deed, and in a furious rage of wrath and unrelenting flexibility, attacked the barbarous despoiler of her tender care.—The lion thus assail'd, in a plight not prepared for a contending match of powerful exertion in brutal strength, was, by the vigour of the tigress, sadly hurt ere he was in a condition of preparation ready to return the salute. Added to this misfortune of being surprized by the painful dam of the wild brood of cubs, the mate of the sorrowful female came to her assistance, and without enquiring the cause, (as evidently he could not) nor yet looking to any matter that might lead him to a discovery, instinctively assisted his mate,

who, both together, ply'd the royal brute with a sufficient match to his great skill in fight and mighty strength.

'Twas here Cain was convinced he was in the mouth of danger—he fled aside, but scarce knew which way to run, for the forest echoed with the mighty roar—the fight was as desperate as doubtful; but at length the straying mortal saw the lion victorious, at the same time saw the poor animals expiring in defending their lawful right!—Is this justice? says the son of Adam:—if it is, then what are wrongs?—But scarce had he spoke these words, when the lion, through loss of blood and dreadful rents and wounded flesh, fell down lifeless near the spot.

Ah!

Ah! said Cain, I see my error—I draw conclusions precipitately—my temper is hasty—I must curb that dangerous fire that too oft has kindled my soul into a flame—I see a lesson in the dark recesses of the crowded forest—this brute, who was the conqueror and the aggressor, was not long triumphant; he perished in his guilt!

My parents were kind and tender to me when I had robb'd them of a goodly son; yet I felt no inclination to confess my guilt, otherwise than by aggravating vaunts of wickedness in the hour of my frantic sadness:—No, I did not lessen the horror of the deed by applying balsam to the wound I gave their hearts, but relentlessly quitted the plains of Salem, wherein they now inhabit, and fled

fled thither from God's presence and their rebuke:—Alas! how vain are my attempts; for as the lion, who with superior force overcame the injured animals in this forest, and then fell a victim to his untimely passion of preying on the innocent young, so shall my guilt be pursued by punishments that shall fall heavy on my head at an unexpected and unguarded hour.

I am now convinc'd of my hasty resolves to be erroneous and partial; I shall return and ask forgiveness of my excellent wife, who only is kind to me in admonishing me to flee from sin; therefore I shall henceforward endeavour to deserve her kindness.

Cain sought the path under the vaulted
shrubs,

shrubs, and contracting brambles, without effect, and with laboured difficulty got to the verge of the forest ere it was dark, and at length arrived at his dwelling quite wearied and spent with fatigue.

Mahala, on account of her recent travail, was very weak; and agitated by the abrupt manner of her husband's departure, was very much indisposed; and feverish symptoms were evident in the glowing blush of heat on either cheek; the swelling eye-lids and dimness of sight, heated fluids, quick pulsation, and a difficulty in respiration, were omens too obvious to be overlooked.

Cain saw his affectionate companion in this plight, but, thro' his indiscreet
route,

route, was so fatigued that he was incapable to give her any assistance.

Here let us leave the strangers in Nod, and look towards Salem, to behold the condition of our first parents, and their offspring there.

ADAM and Eve no sooner lost their son and daughter, than they sought around in the adjacent woods whither they supposed most probably would be the retreat of their forrowing son, who so wickedly had slain their beloved Abel.

Thirza, the disconsolate widow of the first of men that death assumed
dominion

dominion over, was restless the whole night; and hearing the sighs and lamentations of her sister Mahala, her curiosity had such influence over her watch, that she was guided solely to know the issue of the lonesome haunt she saw her kindred hastening to get unto, as the thickest part of the dismal shade was their direction.

By Cain's voice and gloomy observation, she heard and understood distinctly that towards the east of the flow'ry plain was the route destin'd to the unhappy family.

Further, the oriental radiant star of night was the guidance of Mahala and her spouse, as onward they hastily directed their footsteps over the eastern

lawn which led into the ruffet covering of the forest wilds. This intelligence gained, she quickly returned unto the cottage of Adam and Eve, whom she found in postures of devotion; and with fervency of zeal imploring the mercy of Divine Justice to spare, pardon, regenerate, and make unto them and himself a happy man, their unfortunate and first born wicked son, even Cain, the murderer of his brother.

Many were the pious, entreaties of Adam unto the Most High, to look with compassion on him, the work of his hands; therefore, not to cast off for ever the erring of a weak unguided mortal, whose certainty in this world was only death; that the concomitants of man's life were, by his transgression,
a body

a body of evils, whose only productions were various sins—therefore, as mercy was given unto him, to let the same grace shine upon his fallen son, who, under a conviction of his guilt, an humble and contrite heart might restore him, by mercy, unto the practice of purity of living, under a convinced state of his malediction and unheard of malefaction.

Eve, with uplifted hands and streaming eyes, invoked the awful Majesty of Heaven to look unto her the miraculous work of the Great Supreme, that as she had fall'n into sin by the subtilty of Satan under his artful disguise, whereby evil became hereditary, and her offspring were thereby constantly under its influence, she besought the Dread
Sovereign

Sovereign of the universe to grant that mercy unto her first-born son, as he was in his almighty goodness pleased, and did vouchsafe to grant unto her when she had so wickedly broke the commandment which she received at the mouth of the Most High and Omnipotent God,—that the sin and folly of her rash and unthinking son was but an offence against their precepts only, for from the high arch of Heaven the murderer had received no command; therefore humbly intreated the Almighty to pardon that sin which the enemy to his nature, and the corrupt state of his flesh, had seduced him to commit.

Eve now was silent; and Thirza advanced with fresh excitements to grief
and

and sadness painted on her aspect, when Adam and Eve with soothing tenderness endeavour'd to add comfort with their words unto the mourning widow of the fallen faint; but with some expostulation she gain'd permission to ease her breast by shedding a torrent of pearly drops which ran from her lovely eyes as diamonds sparkle before the radiant sun; for each successive tear, with all its saline clearness, stole from the beauteous orb, which was its productive fount, as a gem of the most curious workmanship, and quickly encreas'd their distilling pow'rs so as to cause the dropping flow to be a spontaneous flood of pearly liquid, which overflow'd the most charming visage nature e'er beheld.

As



As soon as she had recover'd the use of the organs of speech, the innocent fair gave a relation of all she knew, and what were her conjectures relative to the flight of Cain.

Her parents address'd her as to the particulars of what she had recounted, and were of one opinion with her, nor were the surmises of any of them different.

Meanwhile it was deliberated upon by Adam, Eve, and Thirza, whether he should not follow their track, lest they should fall into some unforeseen danger in the unfrequented wood, and there be lost through want of means of food, or assistance to guide them out again.

The

The council closed.—Eve and Thirza were to await the return of Adam to be acquainted with the particulars he should of consequence be acquainted with, if he was so fortunate as to overtake them, his children, who were hurrying from his rebuke, and also from the presence of the Almighty.

Adam with hasty steps forsook the plain; and on the entrance of the wood was directed by the nocturnal star, which was partly towards the East, and with eagerness of foot soon travelled many miles.

About the morning watch Adam reach'd the flow'ry bank whereon the children of Cain were seated, and directing his speech unto Josiah, who, with

with Eliel, were impatient of delay, enquired where their parents were? When, ere Eliel or his brother could reply, an angel in azure robes, ting'd with celestial purple, announc'd unto Adam, that he (Adam) should conduct the children safely unto Salem, and no more enquire concerning Cain or Mahala; for at a time remote from that he should see the state of his children, who were then directing their course towards the land allotted them by the Most High.

Presently after the angel disappeared in a refulgent cloud of radiance.

Adam, without more words, or any further expostulations, left the lonely spot, and, with a young infant on either arm,

arm, and one on either side, return'd to the beautiful plains of Salem, where he was received by Eve and Thirza with impatient joy for his safe return: and on his recital of the vision of the sacred spirit, they all with humility of heart and sincere tongues prais'd the Lord.

No sooner were the children returned safe, than Thirza claimed the protection of the infant charge of Cain and Mahala, which her parents readily granted her.

Shortly after was born unto Adam another son, whose birth was given instead of Abel. His name was, by Adam's vision, to be called Seth, or a renewal; meaning that he was given instead of the deceas'd. This was a
child

child of promise; for from his lineage sprung the lion of the tribe of Juda, in the fulness of time, as was appointed by the Most High; nor was there a greater type to shew the redemption of fallen man, than God's goodness in raising up the seed of Adam to produce that race of whom Shiloh was to proceed; for in Abel was the blessing, and in Cain the curse; yet unto Abel was the curse here, by sin, but a blessing early thro' righteousness in the world of spirits, made perfect thro' mercy and grace—and unto Cain the blessing here and the curse hereafter revoked; inasmuch as by grace he found a day of acceptance to atone for his sins, and an assurance of salvation through faith, whereby he received a lively hope to inherit the promises.

With

With attentive care Thirza brought up the children of her sister; nor were Eve and her tender husband wanting in their parental kindness to provide for the rising family.

Now we shall return to Nod, or the land of disguise, wherein we left the wife of Cain in her weak and helpless state of illness; but thro' the blessing of that night's refreshing draughts of cooling liquor, which was the produce of some fruits brought home by Cain from the forest wherein he had been, Mahala instantly recovered, and next day was freed from the forrowing of a sickly bed.

In

In days and weeks of care, and months and years of trouble, Cain and Mahala saw their progeny increase to seven daughters, for from this time had Mahala twins. Yet unto Cain was born no other son than Enoch; for from him was to spring a multitude which should replenish the world exceedingly: yet, in the fulness of time their evil caused an inundation of the deep, and the reservoirs of Heaven, to give the whole of their collected waters at once, and by their iniquity in doing that which pleased their sight, and restraining themselves from nothing that was sensual or unclean, they became as mighty giants in the earth, and in process of time drew down the vengeance of the Most High to destroy the world for their sakes; inasmuch as they had, by their crying
sins,

sins, tainted the whole race of mankind, and none was found faithful but one man, even Noah, and through his righteousness was his family saved to perpetuate the world.

Cain having with daily expiation for his sins offered with a contrite heart a continual prayer, and at length attempted to offer unto God a sin offering and an offering of peace, in which Mahala assisted with a purity of heart and a peculiar joy, for the grace of the Most High to bring to a sense of his guilt her once suffering and accurs'd partner, now through mercy accepted of God, for his altars shone with brightness, and his offerings were consumed in a pillar of a towering cloud, emblematical of God's gracious favour, so that Cain, with

with his heart and voice raised in melody to God, gave thanks unto him whose it is to give life of health and plenitude of grace to preserve man from the errings and strayings of his warfare in this state of probation.

Be thine the task, O man of guilt, who hast received from the hand of the Almighty a commission of peace, to rest in comfort thro' the assurance of the seal of pardon granted at the Christian sacrifice for sin, in the commemorating the body and blood of the Lord Jesus Christ, who has, by his precious blood, wash'd us from our pollutions, and will, if we seek his spiritual kingdom, present us before his Father spotless and without a blemish, to be numbered with his saints and angels; to be
his

his children and not his slaves; to be of his household and not his servants; to be his brethren and not his remov'd relatives!

O Christian people, who are under the easy yoke and light burden of redemption, be wise unto salvation; for unto every one is given the means to purchase life and immortality, and to avoid sin and everlasting death.

END OF THE THIRD BOOK.

THE

THE
DEATH OF CAIN.

BOOK IV.

IN sorrow let the perpetrators of malediction mourn the foulness of their crimes; for from a compunction of soul is the penitent known: of this a tender and a wounded conscience bear perpetual record; otherwise the convert, under his disguise of sanctity, is at best but the wretched impostor of hypocrisy, the constant agent of sin, and the forerunner of death; unto whom is reserved
the

the blackness and darkness of his dreadful state, during the innumerable ages of eternity.

Let the secure take heed that he stands fast, and let the beguiling son of fraud know, that the mockery of his cunning is to none more dangerous and destructive than to his own wretched soul, who must for ever mourn the folly of a wicked and unthinking mouldering tabernacle that is composed of dust and ashes, made up of such perishing materials as to be only the tenement of a day—a mere vapour—a shadow—a span of no continuance, but to fall into corruption from whence it had its original; for man is produced from dust, therefore to dust shall he return.—Wherefore all the railing for worldly grandeur
E and

and ostentatious pomp? The rank of title, the empty vaunts of simple mortals, but a day of childish toys that secure no lasting peace, no profitable hold whereto we can resort in the hour of trouble, the trying time of danger, when the pale and grim-visag'd king of terrors slides back the curtain and presents the hour-glass already run down; 'tis now the condemn'd mortal, whose doom is announc'd, will frankly own, that in the croud of flatterers who were wont to feign and raise monuments of immortal infallibility in their adulatory encomiums, there were none honest nor sincere who possess'd unadorn'd truth, for all their mock respect is now upon the eve of dark oblivion, never to be again remembered.

Alas!

Alas ! the compliment of my lord, his grace, or even majesty itself, is of no avail ; for the fleeting soul difembodied, and now difencumbered with grosser matter, is ready to appear naked before the eyes of its original source ; the fountain of life, even the father of spirits, whose it is to reward the immortal part, as in its days of probation in a sublunary and transitory dwelling in the flesh it doth merit as the product of its measured span of time.

Behold myriads of angels present all in waiting, ready to accomplish the order of the Deity ! Think, O my soul, upon thy state ; art thou ready to be call'd to-night unto the dreadful hour of divine inspection ?

Thus, in some measure, was the soliloquy of Cain, as Mahala entered his tent, with a countenance different from what she heretofore had assum'd since their departure from the fertile plains of Salem, where she was wont to accept the chaste embrace of gentle Abel; for although Cain had no idea of the rank or distinctions of future ages, yet he had a lively sense of the frailty of the flesh, and of the doom pronounced against the life of man; therefore were his cogitative faculties busied upon the state of mortal uncertainty, as also that of the certainty of life immortal; for of those particular matters had he heard his parents frequently converse, who had at an early period inculcated precepts of practical application into him.

He was in his contemplative parts perhaps more sublime than our degenerate days will give us scope of imagination, which no doubt made his conceptive properties more fully charged with untainted breathings of sceptic doctrine, than our polish of religious days can pretend to; for he was conversant with the state of his dark account with the great author of his being, and was in full confession unto the Deity, giving evidence against his deeds, as Mahala entered.

No sooner had Mahala given him the morn salute, than she entertain'd him with the visions of her sleep. I am convinc'd (said she) that still doth part of our offspring live whom we had suppos'd devour'd of the voracious animals in the wood, when in our journey from Salem

Salem hither.—And then with a long detail of particulars, she narrated the facts she judg'd would corroborate the circumstances of her assertions; to which Cain paid due attention.

After various inferences drawn by either, the result whereof was thus concluded:—that in a future day, they would together visit the land of their nativity, and exchange forgiveness and pardon with the first created of men, his partner, and their offspring then resident there—alluding to Adam, Eve, Thirza, as also others who were their brethren, that since their departure might have been risen up to mature estate.

This conclusion drawn, as the ultimatum of their intentions, Cain and
Mahala

Mahala were now determin'd on the errand to return once more to Salem, but not to remain, and only as sojourners in the land, pay their visit thither.

NOW it was that Cain began to seek for a spot of inheritance to settle the posterity of his progeny; and to that intent had selected the rising mounts of seven gently-swelling hills that grac'd the midland plain.

Enoch, now grown up to man's estate, his father gave unto him three of his daughters to be his wives, which he took unto him and rais'd up a name unto his father; therefore was Cain rejoic'd, and call'd the city which he had rais'd

rais'd in some part, to be finish'd only by the rising generations of his offspring, after the name of his son, so that it was afterwards known by the name of the city of Enoch, or Chanock, until the deluge.

This was a male that was born unto Enoch of his wife Camelah, the first-born female in the land of Nod; therefore was an indulgence given that she might name the son she was grac'd with as the first fruits in the land of her nativity; and the child was called Irad, signifying the first fruits:

From whom sprung a great nation; as Mehujael, the son of Irad, was the father of Methusael, of whom Lamech was born, whose wives were Adah and Zillah.

Zillah. The first produced Jabal, the father of those who possessed flocks, and maintained their nation in a continual camp; and unto her who was the second, or last taken wife, (Zillah) was born Jubal, the author of melody, for he was the first who taught music unto his children; from whom sprung the science; so that all nations afterwards were charmed with their dexterity in that art of harmonious sounds, called music.

Also unto Zillah was born Tubal-Cain, the first who wrought as an artificer in brass, iron, and wood, whereby carv'd and molten images were engrav'd.—Hence idols were invented.—This was him of whom the ancient writers report, that Lamech was by far more guilty than his grandfire Cain,

for he slew his brethren to inherit their possessions; but for the foulness of his crimes he found not a place to repent, therefore was he mark'd with the dreadful aspect of Cain; for to him had terror and wild dismay painted his countenance with fear, so that none could look upon him without admiration, and of being fully convinced he was the wretched man who had shed innocent blood.

Cain having at length finish'd as much of the city of Enoch as he judg'd would be necessary for his progeny during his own life, and made outlines of those buildings he wish'd to be completed, as in course should be wanted as they increas'd in number. To regulate the customs of this city, the founder had
ordain'd

ordain'd such laws as he conceiv'd would
be most salutary for their internal safety
and united benefit.

But what avail man's statutes and
compulsory laws, where the divine pre-
cepts have not been the fundamental
maxims of its structure? Like to the
inexperienc'd seaman, who rests himself
on shore within the track of the flowing
tide, and in his silent slumbers of fond
indulging dreams, awakes in frightful
surprize to find the flood assails him
on every side, and sees no method of
escape, and in his vain exertions sinks
beneath the surging wave, so were the
edicts of Cain compos'd, with a tender
regard of mutual interest and brotherly
love, with affectionate regard for pa-
rents, and a tenderness for children;

yet

yet were no commandment given to fear and serve the Lord, nor rules of conduct in that respect, which arose from the want of talents to effect that work, and plainly shew'd the Lord was not with those who were to occupy therein.

Many were the attempts of Cain to instil knowledge and respectful awe of the supreme within the growing faculties of his son and daughters, as also of their offspring; but in this he fail'd; for they were now become a headstrong race: nor were they longer subject to the maternal regard and kind admonitions of their mother.

Cain was now sensible that the new settlement allotted to his offspring would
be

[illegible]

In this falling of Mahabala's serpent
 mother, a serpent of wrath which had been
 of wrath which had been now transplanted and transplanted
 his offspring to increase it—nor was Mahabala less concerned
 she wanted knowledge of the action
 of her household to be acquainted with

their perverseness; nor did she suppose their evil suggestions and inventions could devise so many parts of idolatry as those they practised. And as they daily encreas'd in strength and years, so were their various schemes of iniquity magnified.

Mahala being resolv'd to visit her native land of Salsm, reminded Cain of his promise; to which he, with becoming regard, gave attention. They therefore began to adjust their household ere they departed thence.

Cain, with a parental tenderness, summoned all his offspring to hear his words; which they, with some entreaty, attended to hear.

Now

Now being seated on a raised scaffold, with a solemn and manly aspect, he entreated them, who were his children and his auditors, to hear with patience the whole of his discourse, and to be edified thereby; for unto them would advice be shortly wanting; and by due respect unto his words, perhaps they might for the most part avoid the tempter's snare, who was now become a lion in his way, who fear'd his strength, yet waited to conquer the tender shoots of his inexperienced progeny; and thrice calling aloud unto the assembly, he begged them to be silent whilst he talk'd unto them for their edification; and with a solemn air he thus began:

O my tender children, in the subtilty
of the enemy of your souls, little are
you

you acquainted; which to guard against I shall briefly relate unto you the remaining part of the experience of my days, with an history of those transactions which the remembrance of, still weighs down my soul into the dust; for with a bitterness of anguish do I feel the pangs that arise in my breast by reason of the indiscretion of my youth. Formerly I related the particulars of the creation of my parents unto you, which you seem'd to attend to with becoming respect and awful attention; but then I left untold the cause of my journeying to this distant land. And now be inform'd, O my children, that disobedience and regardless attention to my parents' commands, were the first inlets to those vices which gave rise to all my troubles. My parents were equally attach'd to the re-
spective

spective persons of their family; you saw with eyes of discontent and envy a partial kindness towards my only brother, and by degrees was wrought to seek his life, as the only means to establish my peace; so artfully had the fiend deceived me to perpetrate the horrid deed of slaying my brother, for which cause I hither fled. Here the whole assembly were mov'd with indignation against their parent, and shew'd their dislike to his conduct; but not in such sort as to raise his apprehensions into exertions for his safety. However, after some clamour of discontent, the noise subsided, and he thus continued:

Yes, my children, I was guilty of murder; even of fratricide; and was further tempted to add crimes equally
atrocious,

you acquainted; which to guard against I shall briefly relate unto you the remaining part of the experience of my days, with an history of those transactions which the remembrance of, still weighs down my soul into the dust; for with a bitterness of anguish do I feel the pangs that arise in my breast by reason of the indiscretion of my youth. Formerly I related the particulars of the creation of my parents unto you, which you seem'd to attend to with becoming respect and awful attention; but then I left untold the cause of my journeying to this distant land. And now be inform'd, O my children, that disobedience and regardless attention to my parents' commands, were the first inlets to those vices which gave rise to all my troubles. My parents were equally attach'd to the re-
spective

that would put you under subjection; for, of all others, these are the most dangerous. Had I been under those circumspect rules, I should not have been an outcast from my native land.

I again intreat you to avoid those loose desires that may endanger your liberty; and in your joining together, be faithful unto each other; and as soon as your seed shall be increased, let no nigh kindred be seen to meet in the solemnity of husband and wife, but get you as far apart in kindred as you can with propriety extend.

Here Cain added various precepts and wholesome advice in his rules and maxims in the orderly conduct of his offspring,

offspring, which took him many hours in the serious narration, admonitions, and councils.

However, upon concluding his discourse he found many dissatisfied; whilst others were refractory, and disregarded the words of the narrative, or of his most wholesome councils, or of the wisdom which, by his years and long experience, he was capable to utter, in his remarks upon various parts and particular passages of his subject, yet he found but few inclined to adopt any of his maxims, and fewer still seemed to give credence to the words of his laws, but were directed solely by their carnal minds.

Thus Cain endeavour'd to inculcate
the

the seeds of grace within the rising plants of his production, but with what success we shall not pretend to recount, as in this regard he fell within the error of his improper indulgence to his son Enoch and his daughters, who were now all become the wives of this restless son of Cain.

To set bounds unto the unsettled situation of the roaring billows, might be with equal success attempted as to guard against the excesses of Enoch's sons and daughters, who were with their father heedless of the commands or injunctions of parentage, therefore slightly regarded all the words that were, with a fond regard for their welfare, so laboriously aimed to render them service by their common father, Cain, ere
he

he set forward for the land of Salem; and more particularly, dissatisfaction arose upon the disclosure of Mahala's fond suggestion of her children that were born there, being still alive, and that her desire was to add them and their increase, if providence had so decreed that they were still alive, and should be found of her.

Murmurings and discord ensued on hearing of this news; for no roots of kind and tender affection or brotherly love grew up with this seed which sprung up in the land of Nod, for unto all was the diabolical principle of covetousness and selfish inclinations to protract the rise or progress of the welfare of strangers, or even of the nearest affinity, if their respective interests clashed

with that of those they supposed to be within the orbit of their circumscription.

Such were the natural endowments of the race of Cain, who were partakers in multiplied degrees of their father's curse, altho' he found grace to repent of his fall; yet his lineal descendants did not escape the contagion, but grew up as lions of the forest, to destroy the peace and happiness, and prevent the well-doing of all others who were inclined to lives of less vicious exploits than themselves.

In fine, Cain and Mahala were reduced to straits ere they could, with any decorum, appease the tumult of their offspring in Nod, or get them

to



to comply with their intentions of visiting the land of Salem.

However, after solemn protestations on the part of Cain and Mahala, that none of their offspring, born in Salem, should be convey'd to Nod on their return, but should sojourn there, and come thither again without any increase or addition in their family.

Having now adjusted the several matters that were found necessary previous to their departure, early upon the first day of the week did Cain and Mahala begin their journey towards the land of Salem, and were sorely grieved to see their numerous family acting only as commanders over them, by enjoining under penalties, to act according to their

their directions, and to find that no trace of filial duty was in their composition.

Having directed their course to the close-tufted forest, they entered the confines of the dismal dwellings of all the fierce quadrupeds, yet with an assurance of God's grace and favour they travell'd onward; with hearts raised to Heaven to implore a continuance of that blessing, they continued their journey thro' the trackless deserts and lonely wastes of unknown climes.

END OF THE FOURTH BOOK.

G

THE



THE
DEATH OF CAIN.

BOOK V.

BE propitious, O ye powers divine !
unto all those who by their truth
in seeking for the blessing of a serene
conscience, shall tread the paths of reli-
gious humility, who vaunteth not her-
self, and is not puff'd up with the emp-
tiness of vanity, whose swelling words
are but as a blast of wind never to be
relied on. Be kind, ye celestial ministers,
unto all your care on this terraqueous
sphere ;

sphere; let not thy charge be forsaken, O blest'd spirit, in that he stumbleth from thy direction; be thou kind and indulgent, nor report aught in thy passion that may appear in the records of the last day against thy pupil, whereby his account may appear unfettled, and the balance not in his favour.

From the wicked no good proceedeth, nor can the bitters send forth sweetness. Shall the raven be held in estimation with the dove? or will the wolf be accepted of as the lamb? surely none of those things can come to pass!—therefore, why is the known position of man's knowledge blindly look'd into? for unto men are the treasures of the earth revealed; else, whence the progress of brethren in human knowledge

proportion'd in acquisition unto the labour of the student in those arts they would be proficient in? so that unto all are the capacities and means of knowledge given to obtain the precepts of wisdom and the practice of virtue; to shun vice and to abstain from folly; yet the inherent nature of frail man is guided by his appetites, and he is a slave unto his sins, his errors, and his passions.

As the tree is known by its fruits, whether good or evil, so are the offspring of the good and evil man distinguish'd: for unto the former, the favour shewn unto the parent is not forgotten in the child; but in the latter, the wrath kindled against the father continues to blaze in opposition to the son;
for

for of the father's iniquities which he hath committed, shall the son's visitations be in recompence; so that justice shall be satisfy'd in such generations.

Then it is no matter of surprize to find the evil seed performing evil deeds, for in the days of gross imaginations and a bitterness of heart were the children of Cain begotten, nor did return with all his heart unto his maker until a latter period; hence it may be inferred, this generation were inheritors of their father's curse, which to themselves, by evil works, they greatly magnified, and had a manifold increase.

The children of Salem were now risen at early dawn, ere the grey mantle of
the

the ruffet morn had been put off, when Aurora and Tithonis were preparing their purple robes and blushing coifs to celebrate the rosy fragrance of the sweet scented breathings of Nature's unexhausted stores, in flow'ry meads and blossoming bowers of variegated hues, to prepare the sacrifices of the annual commencement of Adam's covenant with the Great Supreme, as an atonement for the sins of his people.

In commemorating this anniversary feast, Adam always, with due reverence, assisted. About the time of Sol's ascension from his watery bed of nocturnal repose, within the oriental circle of eastern longitude's greatest extent, wherein the luminary of day trims his lamp to give light and heat unto the world

world of living creatures, who only exist thro' such daily refreshments, and are cheer'd by such salutary effects, did the father of men come forth from his cottage unto the vast plain of Salem's extended borders; and perceiving that his offspring were, with a becoming and zealous piety, attentive to make ready the altars with the sacrifices according to their numbers and respective genealogies. None were more diligently employ'd than Seth, who now was grown a man of mature years, and unto whom was born a numerous offspring. Thirza was also attendant on the preparation, and hail'd the presence of her father. To thee, said she, I bow my knee, O my father! how farest thou, my parent, and how doth my mother retain her health?

Adam

Adam embrac'd his daughter and reply'd, my child, I would say well, but thy mother's state forbids me to include her with myself, for she has spent a night of uneasiness about thy elder brother and thy elder sister, Cain and Mahala ; but why she is thus oppress'd, seems to me quite strange. As she is acquainted already with God's command as to their situation being a secret to us, and that we are forbid to pry into it, yet she seems confident of being seen of them within this day !

Ah, my father, said Thirza, my mind has been like to my mother's, so agitated in my sleep, that my loving spouse, the tender partner of my bosom, was in sorrow for my state of health, and would not have come hither

ther unless I was able to bear him company, for of such fantastic flights were my senses also persuaded. Seth now drew near; and with reverence bow'd unto Adam to receive his father's blessing; when Adam received him in his arms, and with all the expressions of satisfaction, resulting from piety and love, gave the son his benediction. My dearest wife, said Seth to Thirza, whither art thou going from my presence? surely no sudden illness hath attack'd thy lovely person! speak, my lov'd, nor let me sink under my suspense; for my soul starts back at the idea of any danger that can affect thee! —Not so, my dearest husband, cry'd Thirza, I'm not with illness (I thank the Supreme) afflicted, nor is evil inflicted on me, but I haste to salute my

mother, and pay her my morning duty ;
and if thy commission's given, I shall
include thy respectful duty also. Yes,
my belov'd, reply'd Seth ; let my reverence
be attendant with thine on our
mother, and tell her, that by the prophetic
visitation that at times falls on
me, that in my heart I have seen Cain
and Mahala come forth from the land
of Nod, where they and their offspring
have become a nation, and in future
ages shall be call'd the land of
Canaan, deriving its name from our
brother ; altho' at that period none of
his posterity shall inherit the earth, yet
shall a people of innumerable count
succeed them in that land, who shall
spring from Cainan, or the second Cain,
who shall also bear his curse ; and his
posterity shall be called Canaanites,
who

who shall feel rods of iron and shackles of brass, and be in a fulness of time extirpated from off the face of the earth, and be driven into an heap of dust, there to remain until the day of wrath, when mortality receives eternal life.

Seth ceas'd to speak; and Eliel and Josiah, the sons of Cain before the curse, (were of Thirza's household, and acknowledg'd by her as the children of her bosom) were come up with their wives, the other two daughters of Cain, Jemuna and Halilah, the children found by Adam in the land of Zaara; those adopted children of Thirza, with becoming reverence enquir'd the cause of her uneasy hurry towards the cottage of their grand-mother?—Thirza readily explain'd her uneasiness of mind,
and


and then with a fervent prayer invoked the Deity in behalf of her absent relatives; the pious children all joined in her zeal and warmth of devotion; but ere she had remov'd herself from the present posture, her mother, Eve, came forth in seeming health and in an unruffled state.

All hail our mother! cry'd the numerous offspring—be propitious O thou Divinity unto these our parents, and let their days be many, and their years crown'd with the calmness and the serenity of an even mind, but only known to tranquil hours! Thirza then, with her usual tenderness and duty, embrac'd her mother; when Eve gave salutation unto her and all her children, and bless'd them before the throne of Heaven, and
invok'd

invok'd the care of the Most High to watch o'er their ways, to secure them from peril and danger both in body and spirit; and then with a benignity of aspect sat her down upon a bed of fragrant flow'rs that now had op'd to salute the morning sun; and in the company of her daughters waited to see the performance of the holy rites, to keep in remembrance the blessings of the Most High.

Meanwhile Thirza was not wanting in speaking the words of her own vision, as also the prophecy of Seth concerning Cain, to which Eve was all attention.

The ceremonial of the rites divine were scarcely finish'd, when afar off on
the



the point o'er which the sun was in his path travelling towards the west, but was now within the south-east division, nor within several degrees of his perpendicular height, therefore bore an eastern view by south from the plain of sacrifice, the weary'd son and daughter of Adam were seen marching slowly towards their parents and brethren.

The sons and daughters of Cain and Mahala, by Adam's command, set forward with the numerous train of their offspring to meet with welcome the returning pair, who were happy to obey the immediate summons on such an extraordinary occasion.

Eliel, Josiah, Jemuna and Halilah, ran with speed to receive the blessings of

of their parents, which the parents, though weary'd with fatigue, readily granted, and embrac'd them with tears of joy, affection, love and reconciliation, and then gave thanks unto the Lord.

Being advanc'd unto the year seven, and Eve having attained the maturity of their children, having now been two a foot thro' the roi of man, they, with parental kindness, both to Adam both; nor was there any longer necessity to make the same old distinction, as Cain was in all respects the younger, and turned; he was the eldest, and when the next year appeared, he was a more deeds, and in his looks, with maturity of years, was the favourite not only of Adam, Eve, and Sheth, but from all his kindred; and was the

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brac'd each with true affection, duty, love, and tenderness.

Mahala follow'd her husband in embracing her relatives; and ending the salute retired with her parents, attended by her husband, being thither accompany'd by Eliel, Jofiah, Jemuna and Halilah.

Refreshments being had, the family seated at ease, Cain and Mahala gave an history of their transactions, and the occurrences and vicissitudes that had taken place since their departure out of the land; and particularly dwelt upon the heart-breaking recollection of the disobedience and undutifulness of their posterity resident in Nod, and the little hope they entertained of their reformation

tion from the evils of their ways, notwithstanding their joint attention to inculcate precepts of filial duty and piety in their growing years, and early instruction towards edification.

As soon as Cain ceas'd to speak, he felt a tremor all over his person, and a debility in strength, insomuch that he was incapable to rise without assistance; but this sudden illness was look'd upon as no other than that proceeding from fatigue, therefore he was convey'd to bed.

The prisoner who is conscious that his crimes deserve the punishments his most severe sentence can inflict, and when under the order of execution as a malefactor, endeavours to persuade
his

his conscience to be friends, and to invite those comforts that lie beyond the grave, and are within the receptacles of atonement which must necessarily be fought for on the demise of his body, which is the only bequest that mortal part, or external man can give to the immortal part, or internal man (the soul), and with resignation awaits the hour appointed to call him to pay the debt of nature with that of his atonement for his guilt, so were the thoughts of Cain occupied; for he expected the visitation of justice, and he was certain of his deserts being only to be those where evil was to be requited; and as he had shortened the days of his righteous brother, he was certain justice would not sleep to let him enjoy a long day,

day, if his pardon was sealed in the realms above.

The night pass'd without any dangerous symptoms ; but the ensuing day bore evident marks and certain signs of decaying nature ; his respiration was with difficulty, his pulse in unequal measure, his limbs contracted in their joints, his head and heart fill'd with heat and pain, and his whole frame disordered exceedingly, and sensible of sickness in the extreme.

Cain was attended by the hand and heart of his ever faithful and loving wife ; she felt each sigh and groan of his within her bosom, yet she could not alleviate them in either ; her grief was beyond all description.

Adam,

Adam, Eve, Thirza, Seth, Eliel, Josiah, Jemuna, Halilah, and all their offspring were in tears for the sudden sickness of Cain, and on their faces prostrate before Heaven intreated the Most High to restore their beloved, lost, yet now return'd prodigal, to health and peace. But as they cry'd aloud before the Lord, Cain, with a strength unknown to him before, arose from his bed, and then falling on his knees before the Great Creator of his soul, thus exclaim'd—

I thank thee, O merciful God, that thou hast vouchsaf'd unto me a time of humiliation and repentance of my sins, whereby I have a lively hope in thy mercy to pardon my transgressions, and to receive me into thy presence
without

without stain or blemish to pollute or defile thy holy sanctuary. Grant I beseech thee, O Lord, that in this day of my dissolution I may be able to shew a sign unto all those my kindred here present, that I am accepted of thee, and that the repentant sinner may have hope in that hour he departs from his iniquities, and that he may expect a day of acceptance to commence from that conjuncture, and that he may begin to look up to the throne of thy mercy for grace to continue, and lastly conclude the work of his salvation to the end that he may live and not die to be thy child and heir, and not thy foe and outcast—this I beseech thee to grant, if it be thy divine pleasure, so that I may at my death leave an example to my posterity which my singular
case

case of malefaction shall convince them there is no crime beyond thy grace and mercy to be pardoned.

Cain arose from his knees and laid him down again upon his bed; then calling for a turtle dove, commanded it to be made ready, and offered as a peace offering in the sight of his relations, which was consumed with glorious marks of acceptance before the Lord, to the unspeakable joy of Mahala, his parents, children and brethren; after which he embraced them each with tenderness and affection; then taking his belov'd wife by the hand, he thus spoke:—My belov'd and tender wife, I am now going to eternal rest, and shall presently receive the welcome of myriads of the glorious

Hosts

hosts of angels, and exchange embrace with my dear brother Abel. Know, therefore, that grief for my decease will be no service to my clay, but only hurt thy composition; and as thy eyes have beheld my salvation thro' hope, faith, and love, let me be had in remembrance as thy friend gone before thee to the banquet, and rest with content; and be it thy only care to follow me whither the Lord hath called me; for thro' my sins are my days shortened, yet this act of justice of the Lord's is my eternal gain, and in all sinners cases will this maxim of the Most High be always attended to. Our children in Nod leave to the direction of Heaven—Remain in Salem.—Our parents will advise thee—so farewell, until we meet in the world of happiness.

On

On so saying, he drew up his knees in the bed, and expired without a groan.

Notwithstanding Cain's admonition in his tenderness and love to his spouse to refrain from immoderate grief as one having no hope, yet she could not avoid the impulses of nature, but wept in bitterness for her departed husband; nor were the whole assembly without grief on the occasion.

Eve particularly was next in sorrow unto her daughter Mahala, as she considered the works of her evil hour in bringing sin and death into the world by her transgressions, and saw her first-born a prey to those corruptions she had instituted, therefore was she grieved

the more, inasmuch as she had no abettor, but brought her husband into the culpability of her transgression, which was to fall on all her posterity, and should only be redeemed thro' her seed, which God had promised in Eden.

CONCLUSION.

THE body of Cain was the following day remov'd from the place of his decease, and with a becoming solemnity interred beside that of his brother Abel. Thus were the remains of the two first-born of men incorporated with the earth for the appeasing of that new-appointed sovereign of human life, that king of terrors,

H

Death;

Death; for as he had absolute dominion, he gave Sin an invitation thro' the medium of the father of lies, the old serpent who beguiled the inhabitants of Paradise, consequently their frail offspring were liable to his attacks.

Mahala was restrained by the council of her parents to remain in Salem, and was blest in her children there; and to the end of her life enjoy'd the grace and loving kindness of the Most High.

The children of Nod were the perverse generation the holy scriptures mention; for whose account the world was destroyed by a deluge, and only the seed of Seth preserved in Noah.

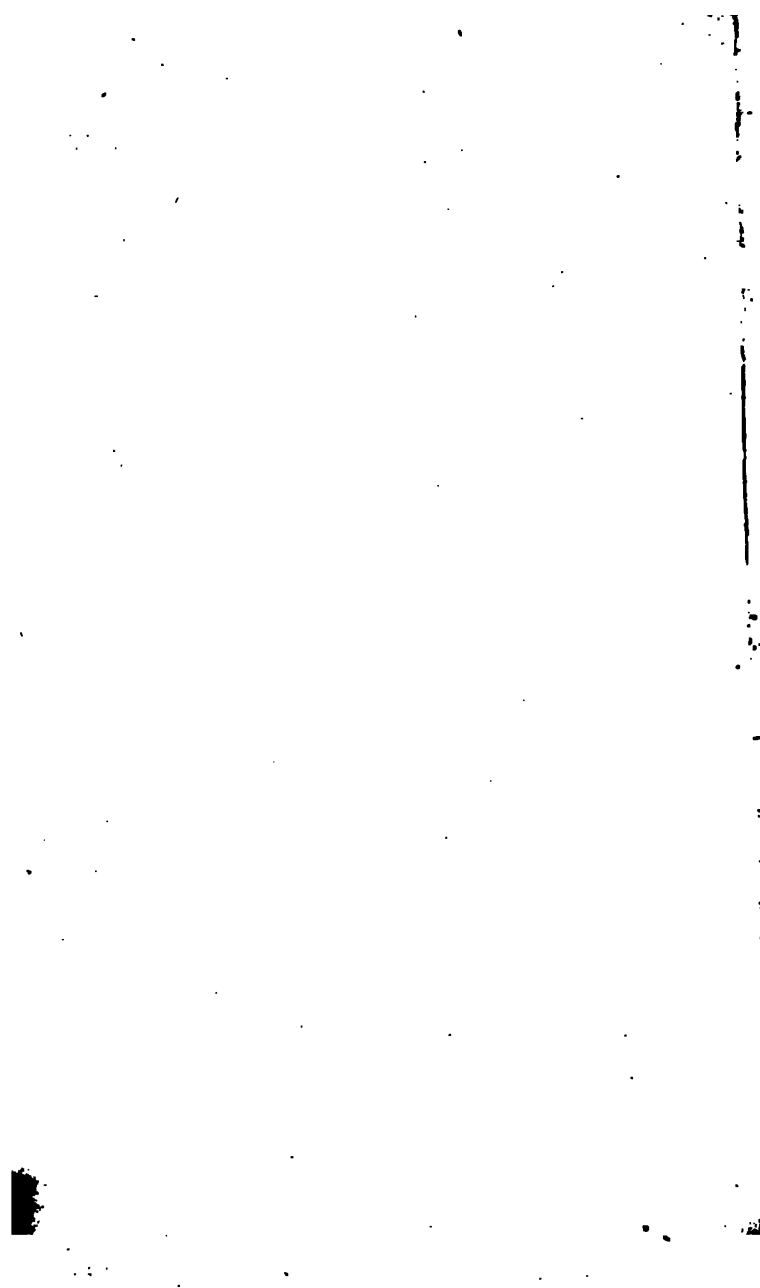
From this example 'tis hop'd the
acting

acting agents of sin, and the corrupt in mind, will be convinc'd that this life is but a probationary state; and agreeable to the race they run here, the same rewards and punishments will be given as their works in the flesh deserve; whether by repentance they insure the former, or by negligence they receive the latter. As the time is precious, it behoves the transgressor to redeem it, and work while the day remains, for in the night no man can work; so that in the grave there is no repentance; for unto the uncertainty of time and repentance is the whole of an endless eternity of joy or sorrow depending. O my brethren, let no deceits hinder your eternal happiness, but be wise unto salvation!—Amen.

F I N I S.









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